World-Friendship through the Church School

JOHN LESLIE LOBINGIER

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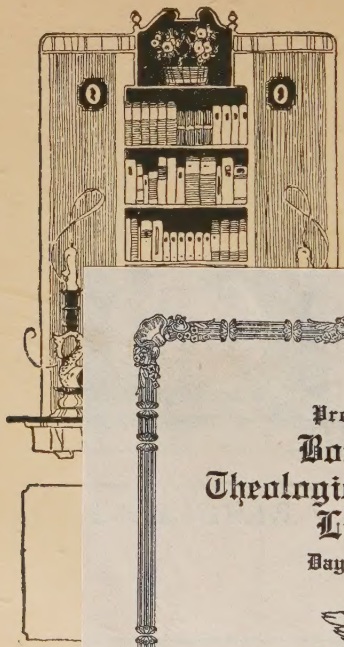

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Rev. S. S. Hough

OHN LESLIE LOBINGIER, who has prepared this little book as a practical guide for church leaders everywhere, is educational pastor of the United Church at Oberlin, Ohio. He was for several years Director of Religious Education of the Chicago Church Federation.

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WORLD-FRIENDSHIP THROUGH THE CHURCH SCHOOL

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World-Friendship Through the Church School

A Training Course for Church Workers

By

JOHN LESLIE LOBINGIER

Educational Pastor, United Church
Oberlin, Ohio

THE UNIVERSITY OF CHICAGO PRESS
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TO MY WIFE

GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

THE EDITORS

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INTRODUCTORY STATEMENT

It is scarcely necessary to argue the importance of world-friendship. For purely economic and political reasons, people are everywhere striving to see with vision unbounded by narrow, provincial barriers. Every reminder of the Great War, in speech, on screen, or printed page, drives home the conviction that a narrow provincialism is one of the inheritances of the past which the world cannot afford to retain. Provincialism may bound its area by church walls, or by municipal limits, or by the boundaries of the nation; in any case it is provincialism, and needs to be supplanted by world-friendship. Without the world-outlook the Christian ideal of brotherhood cannot exist.

This ideal of world-friendship has to do with knowledge, and with mental attitudes, and with activities and habits of life. It is therefore a matter of education, and as such it is a problem for the school of the church. If this is an educational problem, it must be so treated, and the cause of world-friendship must not be left to chance, nor delegated to a zealous minority in the church, nor must it become the victim of high-pressure methods.

This is one of the significant problems with which the church school must deal. The church

must give thoughtful and intelligent consideration to the task of determining how the spirit and practice of universal Christian friendliness may be included in its program. It must have a definite method by which it can train its children and young people in this direction.

It is appropriate, therefore, that church leaders, church-school teachers and supervisors, and other interested church members, give careful consideration to this phase of their educational program. Each church must work out its own program, developed intelligently by its own workers. However many suggestions may come from without, each church group needs conference, discussion, and careful planning of its own.

This little book is designed to be a practical guide to the leader of a group attempting to develop a program of Christian friendliness and world-service for its own particular church. Each of the ten studies is arranged in the form of a lesson outline so that it may be easily used by the leader of limited experience. The experienced teacher, on the other hand, will no doubt find it desirable to rebuild the lesson plans according to his own method. It is hoped that this course may be found profitable for use in teacher-training classes, mid-week meetings of the church, adult classes desiring a short course, or at workers' conferences.

When a group makes use of this course to study its present and possible program of world-friendship, it is important that it take steps to conserve the results of its work. When it has decided upon an appropriate program for its own particular church, it should put it into form, give it publicity, and bring it before the proper committee or official body of the church for adoption. In so doing, however, it should be more ready than any others to insist that all such programs are tentative, and that constant revision of the program will be necessary on the basis of new knowledge growing out of new effort and experience.

STUDY 1

A WORLD-FRIENDSHIP PROGRAM

Aim of This Lesson

1. To bring out clearly the reasons why the church must continue to promote the missionary project.

2. To develop the conviction that to achieve this end there must be a definite and comprehensive program.

3. To indicate the chief elements in such a program.

Approach

As a church, and as a denomination, our practice indicates a belief in the cause of world-service. Our money has gone to benevolences, both locally and in remote quarters of our country, as well as to education, relief, religious work, and philanthropy in other nations.

(As indicated by the last annual reports, state the amounts contributed by the denomination during the past year for all forms of missions and benevolences. Figure this out on the per capita basis.

Make a statement also as to the contributions of the local church, through church channels, to all forms of outside service, making this report also on the per capita basis.)

There is value in getting back of our practice to our motives. Is our missionary practice due to deep conviction or to custom and tradition?

There is value also in looking somewhat critically into our practice. To what extent is this practice of ours part of a carefully determined program? To what degree is it tending to promote world-friendship on the part of our own group?

Presentation

1. *Why the church is justified in continuing its missionary efforts*

(Develop as many reasons as possible from the class, noting them on the blackboard. Add additional reasons that may not be suggested by the class. The list may contain such points as the following)

(1) The results of the missionary endeavor of the last century or more justify the continuance of the work.

(2) The whole spirit of Christianity, as expressed repeatedly in the New Testament, and as manifest in the very genius of the Christian religion itself, looks toward the idea of world-friendship and the practice of sharing with others.

(3) To the extent to which a church concerns itself with human need in any other part of the world, there comes back upon that church as a reflex influence a new strength for its local tasks and such satisfaction as always comes to those who serve.

(4) The fact of world-interrelations and the idea of internationalism and world-friendship are close akin to the missionary project. For political and economic reasons, we are feeling the necessity of cultivating closer world-ties. The missionary efforts of the past have helped to pave the way for such relationships. The growing desire for such relationships, moreover, must spur the church on to new missionary efforts. The growing conception of the oneness of the world, producing as it does a tendency against the use of the term "missionary," is increasing the feeling that world-service and world-friendship and the growth of the Christian church throughout the world are thoroughly sane and normal ideals.

2. *Why the church should have as part of its educational scheme a definite program of world-wide extension and world-service*

(Develop reasons from the class, supplementing those given if necessary. Perhaps the list will include such as these)

(1) If this work is to be carried on with permanency, it must be made a part of the church's educational program. What is done must be done intelligently and consistently. Missionary education is not separate from but a part of the whole scheme of religious education.

(2) The heart of the world-friendship problem is the training of children and young people and

adults so that they may possess the mental attitude of friendliness, such knowledge of the lives and ways of others as will serve as a foundation for intelligent action, the ability to do what one of such an age ought to do in the matter of world-friendship, and the habit of service for others without regard to racial barriers. This being the case, our first concern is not the success of a far-away cause, but the training of near-at-hand personalities. This entire project is therefore a part of the church's educational plan.

(3) Without a definite program there is scant chance for success.

Question: Does this church have a definite program of world-friendship and service?

Question: If the answer to the foregoing question is affirmative, what is that program as applied to the community? to the nation? to the larger world?

Question: What is that program as applied to kindergarten children? to the junior age? to the young people's group?

Much of our present weakness is due to lack of a definite program. Much good service is done; much money is given for unselfish causes; many are interested. But is there a church program of world-friendship and service; *graded*, so that it is adapted to the various ages; *complete*, in that it includes all the elements that should be included; *definite in aim*, indicating a clear understanding of what ought to be accomplished?

3. *Elements in such a program*

Since our aim has to do with the development of certain abilities and habits, based on service and knowledge, there must be provision in the complete program for:

(1) Knowledge of the facts, needs, and results of the world-friendship enterprise.

(2) Financial gifts, based on interest and understanding, made regularly and systematically.

(3) Personal activity, including worship, and service for others.

Such a program ought to be carried on by methods that tend to create permanent interest and loyalty in this direction. In succeeding studies we shall consider how to develop a program along these lines, in order to secure permanent interest in the cause of world-service and the ability to perform that service effectively.

CONCLUSION

It is important not simply that this church shall be regarded as a "missionary" church, because of the amount of its contributions, or because of any other superficial reason, but that its reputation in that direction shall be due to the fact that it is developing a generation of young people with an appreciative understanding of the people of other communities and races, and an attitude of friendliness toward them, and with a

growing sense of brotherliness that both finds expression in, and also results from, Christian service.

Assignment

Assign to various members of the class the following tasks (only one assignment to a person):

1. Make a list of magazines helpful in developing the ideal of world-friendship.

2. Make a list of books appropriate for primary children to read as an aid to the attitude of world-friendship.[1]

3. Do the same for children of the junior age.[1]

4. Do the same for children of the junior high school (intermediate) age.[1]

5. Do the same for young people of the high-school (senior) department.[1]

6. Examine the courses of study used in your junior department, and report on the relative amount of material that will tend to develop the world-friendship idea.

7. Examine the courses of other departments with the same purpose in view.

[1] In the preparation of such lists, help may be secured from the denominational missionary headquarters; from the Missionary Education Movement, 150 Fifth Avenue, New York; and from such sources as the following: Loveland, *Training World Christians*, pp. 235 ff.; Hutton, *The Missionary Education of Juniors*, pp. 127–32; Brown, *The Why and How of Missions in the Sunday School*, pp. 115–27.

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STUDY 2

THE ELEMENT OF KNOWLEDGE

Aim of This Lesson

1. To indicate what type of information is essential for the development of the world-friendship viewpoint.

2. To suggest the methods by which that information may be given.

Approach

In our previous discussion we agreed upon three essential elements in a program of training in world-friendship, of which the first is knowledge of facts, and needs, and results.

Question: Why should such importance be attached to the element of knowledge? Why should instruction be given so primary a place?

(Let the discussion make it clear that without a program of instruction, and without the background of knowledge, it is impossible

1. To develop an interest in community service, missions, and benevolences, for there can be no interest where there is no understanding.

2. To develop friendly attitudes, for there can be no attitude of friendship toward those of whom we have but little knowledge.

3. To secure financial support and personal service, for it is unreasonable to expect people to sacrifice for a cause in which they have developed no interest.

4. To operate the agencies of benevolence on a permanent basis, for the permanent operation of such agencies is assured only when their constituents are devoted to them because they have a thorough understanding of the work that they do and of the reasons for doing such work.)

PRESENTATION

1. *Types of knowledge*

Recognizing the importance of the instructional element in the program, our first problem is to determine the types of knowledge that may be considered essential. By this it is not meant that a child of twelve, for example, should possess all the essential types of knowledge, even in an elementary way. We are thinking, however, of types of knowledge that should be included in a church's total program of world-service.

Information along at least nine lines should be the church's aim:

(1) Knowledge of the local community, its population, government, social and welfare institutions, schools, churches, etc., together with a knowledge of its needs.

(2) Knowledge of our own country, with its places and peoples of greatest need.

(3) Knowledge of the history, literature, government, child life, social life, educational opportuni-

ties, medical advantages, religious conditions, etc., of other lands, considered appreciatively.[1]

(4) Knowledge of the religions of the world—their history, main teachings, fields of operation, effects, etc.

(5) Knowledge of the work and achievements of Christian missions in the various countries of the world.

(6) Knowledge of present-day happenings and the present-day progress of Christian work in the world, requiring that one keep up to date in this as he would expect to keep up to date in other fields.

(7) Knowledge of the lives and work of the great social reformers and missionaries of note.

(8) Knowledge of one's own denominational organizations for missions and benevolences, and also for similar interdenominational organizations.

(9) Knowledge of agencies attempting to bring about world-friendship, world-peace, and the international spirit of good will, together with the programs of such agencies; e.g.,[2] American Peace Society, 612 Colorado Building, Washington, D.C.;

[1] A valuable bibliography for the study of other nations, including books appropriate for children of the elementary-school age, may be found in Gertrude Hartman's *The Child and His School*, pp. 221–48, E. P. Dutton and Co. Books are suggested for practically every country in the world.

[2] For an extended list of agencies of this kind, see S. L. Gulick, *The Christian Crusade for a Warless World*, Macmillan Co., 1922.

Carnegie Endowment for International Peace, 2 Jackson Place, Washington, D.C.; Church Peace Union, 70 Fifth Avenue, New York, N.Y.; Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York, N.Y.;[1] Fellowship of Reconciliation, 118 East Twenty-eighth Street, New York, N.Y.; World-Peace Foundation, 40 Mt. Vernon Street, Boston, Massachusetts.

(Have members of the class add to this list if they can suggest other essential types of knowledge, not logically included among the nine items mentioned.)

[1] A significant declaration of the Federal Council of the Churches of Christ in America is its statement of International Ideals, adopted at its meeting in Chicago, in December, 1921:

1. We believe that nations no less than individuals are subject to God's immutable moral laws.
2. We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.
3. We believe that nations that regard themselves as Christian have special international obligations.
4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.
5. We believe that Christian patriotism demands the practice of good will between nations.
6. We believe that international policies should secure equal justice for all races.
7. We believe that all nations should associate themselves permanently for world-peace and good will.
8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.
9. We believe in a sweeping reduction of armaments by all nations.
10. We believe in a warless world, and dedicate ourselves to its achievement.

2. Methods

Our second problem is to discover the best methods by which knowledge along these lines may be secured. At least the following methods should be considered:

(1) Reading:

(Ask for the report from the class member who at the last meeting was assigned the task of making a list of magazines helpful in developing the ideal of world-friendship. Secure additional suggestions from the class, having each member copy the entire list in his notebook.

The list should include magazines not generally regarded as missionary, e.g., *Asia*, *China Review*, *Far East Review*, *Trans-Pacific*, *Weekly Review of the Far East*, *Korean Review*, *World's Work*, *Japan Review*, the *South American*, *National Geographic Magazine*, *New Armenia*, *New Palestine*, the *Christian Union Quarterly*, etc.

The list should also include magazines generally recognized as missionary, e.g., the *International Review of Missions*, the *Missionary Review of the World*, the *Moslem World*, *Everyland*, and such denominational magazines as the *Missionary Herald*, *World Call*, *Assembly Herald*, *Woman's Work*, the *Spirit of Missions*, the *Foreign Missionary*, *Woman's Missionary Friend*, the *Missionary Voice*, *Missions*, the *American Friend*, the *American Missionary*, etc.

Call for the reports of the class members assigned to the topics asking for a list of books helpful in developing the spirit of world-friendship, for each of the various age-groups. Secure additional suggestions from the class, having each member retain the complete list in his notebook.)

Many travel books should be included in such lists, as well as the books written with the missionary motive.

Question: What steps can this church take to increase the reading of such books and magazines as have been mentioned?

(2) Courses of study:

(Call for reports on the assignments made at the last session, as to the lessons in each grade of the course of study in use in your church school, that should tend to give information of value in training Christians to the ideal of world-service. Many courses of study, not regarded as "missionary," will reveal an amazingly large amount of material of this kind.)

Question: Is it proper to include at any point, or points, in the church-school curriculum an entire year's course on some phase of the world-friendship program? (For example, "The Conquering Christ.")

Question: Is it appropriate to include short courses of this nature during the summer session of the church school, e.g., the study books written for, and recommended by, the Missionary Education Movement?

(3) Lectures:

(Include stereopticon lectures. The mission boards have large collections of slides available for such purposes.)

(4) Stories, teachers' illustrations, and incidental references:

(Discuss the best sources for appropriate stories, and the art of story-telling. The most effective instruction looking toward the development of the world-outlook may be given indirectly by a teacher who possesses a reserve fund of material to be used at the appropriate time. The teacher who builds up his own material for illustration and incidental reference, using a card file or loose-leaf notebook, will have a source book more valuable *for his own use* than any published book of stories.)

(5) Dramatization:

The value of the dramatic method is based on the sound principle of learning by doing. One who acts out a certain experience enters into an appreciation of that experience that is otherwise impossible. Dramatization should be so used as to be a delight, and not a burden, to the participant. Especially with children up to the high-school age, the informal method is to be preferred, whereby they make their own plays from stories of value. When the more formal method is adopted, however, and plays already written are used for this purpose, the leader should be careful to avoid plays that have comparatively little action, and that use the dialogue form unduly, with long speeches, manifestly for the purpose of moralizing on missions.

(6) Debates and reports at class and departmental meetings.

(7) Pictures, posters, exhibits, curios, for classrooms or for some particular part of the building:

Question: In our own church what rooms could be used for such purposes? Who should select or prepare such pictures or posters, and what ought they to represent? What practical steps could we take to secure an exhibit room for a collection of materials that would give knowledge of the customs and social and religious practices of other peoples?

(8) Periods of worship:

Question: In what way can such periods, if they are confined to real worship, have instructional value in promoting the world-friendship idea?

CONCLUSION

In carrying out our instructional program, we must approach those who are to be taught, both young and old, from various angles and by means of various methods, some direct and some indirect. Methods will differ with different age-groups, but every approved method of instruction must find a place in the complete program.

ASSIGNMENT

Assign to different groups in the class (only one topic to a person):

1. Look in the church library, and in the public library, and find out how many books listed in the class today are available for local use.

2. Do the same with the magazines listed above.

3. Write briefly on the topic: "Money-Raising *vs.* Money-Giving."

4. Write briefly on the topic: "For What Purposes Should the Gifts of Children in the Church School Be Used?"

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Moore, Edward C. *The Spread of Christianity in the Modern World.* University of Chicago Press, 1919.

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STUDY 3

A PROGRAM OF GIVING

AIM OF THIS LESSON

1. To determine the fundamental principles by which a church should be guided in matters of finance.

2. To outline a possible program of giving, indicating how it should vary with the different age-groups.

APPROACH

Question: By what test do most people pass judgment upon a church as to whether or not it is a successful institution, in its service and benevolence work?

(It will probably be agreed that the most common test is the size of the church's missionary and benevolence contributions.)

The financial test is not sufficient. A church may give largely to such causes without being a successful missionary institution. Unless the giving has itself been put on an educational basis so that simultaneously with the large gifts there has been the right kind of development among the givers, it cannot be said that the giving program of such a church is a success.

Presentation

1. *Guiding principles*

Let us consider in the first place some of the principles by which we ought to be guided in developing our giving program in the church school:

(1) The entire expense involved in the operation of the church school should be borne by the church itself. This is the school of the church, and the budget of the church should make provision for its own educational projects. It would be as reasonable to attempt to conduct the elementary and high schools during the week on the basis of voluntary offerings from the boys and girls as to conduct the school of the church on that basis.

(If there is discussion on this principle, see that the emphasis is laid upon such points as these:

a) The effect of the plan suggested upon the popular esteem in which the school is held by the members and officers of the church.

b) The fact that in the long run such a plan is probably no more costly to the church than any other scheme.

c) The fact that such a plan opens the way for a program of educational giving, otherwise impossible.)

(2) The gifts of members of the church school should be for some worthy cause other than the maintenance of their own school.

(Call for the reading of one or two of the brief papers assigned at the last session of the class, on the subject: "For What Purposes Should the Gifts of Children in the

Church School Be Used?" These papers should be read before the second principle is enunciated, so that this principle may be developed from the class, following the papers and discussion.)

(3) Children ought to be granted the educational advantage of determining the causes for which their own money shall be used.

(Discuss the *educational value* of such a policy of self-determination compared with the practice of urging children to contribute to causes decided upon by adults.)

(4) Giving must be linked closely with service and instruction. The causes which children decide to help will certainly be the causes about which they have some knowledge. It is also true, however, that they should be given additional instruction in regard to causes which they are helping with their gifts. Undoubtedly they will also want to give help in other ways to the causes to which their money is going. These three elements, therefore, must be linked closely together.

(Call for reports on the first two assignments of the last lesson, having to do with books and magazines available in the church library or public library. If there is evident need for additional books or magazines of the type suggested, the class may decide to take action requesting the proper authorities to secure the additions desired.)

(5) The church should train its young people in money-giving, and oppose schemes of money-raising.

(Call for the reading of one or more of the brief papers assigned at the last session on "Money-Giving *vs.* Money-Raising." Discuss this topic if time permits.)

Question: How is this related to the important problem of training in Christian stewardship?

If a church is really in earnest in the matter of training for the world-outlook, it should turn its back squarely upon all the strange and various methods by which money is *raised* instead of being given. Aside from the essential immorality involved in trapping people into buying what they do not want because, forsooth, the money is to be devoted to a "worthy cause," there is another important consideration to be borne in mind: If people are to be trained in the attitude of world-friendship, they must receive that training by themselves performing service for others, and themselves giving to the needs of others, instead of having their attention diverted to the unimportant means, and instead of making others actually give the needed money in return for what those others probably do not want. The money-raising idea is one of the most baneful in the church's mind; in the long run it defeats its own purpose, and it fails also in diverting attention from the educational aims which a church should always keep in mind.

(6) Test every financial scheme by this question: Is it proposed merely to raise money, or merely to insure the support of an institution or a

cause selected by adults, or does the scheme have as its main motive the development of the child or the youth?

(Discuss the giving policy of your own church school, applying this test rigidly. In regular offerings or in special missionary or benevolence appeals, how much stress is laid on *amounts?* Is the amount of the offering made secondary to the development of certain *important habits* on the part of the child? Is the plan one that will tend to develop *right Christian attitudes?* Is more consideration being given to the question of the child's *permanent interest in friendly enterprises* than to the question of amounts of money raised? Such questions as these should suggest the basis of thoughtful discussion.)

2. *A program of giving as applied to each age-group*

(1) The kindergarten and primary age:

Question: To what extent can children of this age exercise their own initiative in determining the causes they want to support financially?

(Discuss the relative value of giving to general causes and of giving to specific and concrete causes, for children of this age.)

Children of this age should make their gifts to some very concrete and personal cause, such as a child in a nearby hospital, the support of an Indian child, the establishment of a Sunday school, etc. Such specific causes should be suggested to them and they should be permitted to vote on the acceptance of those causes as their own. While this may

seem to be purely formal, it will have value in giving children a basis for real initiative in making their own decisions as to their gifts later on.

(2) The junior and junior high school age:

Question: Is it desirable that parents should adopt the policy of putting children of this age on a definite allowance?

Question: What bearing does the problem of training in the use of money have on that question?

Question: How can we give definite training in systematic and proportionate giving during this period?

Question: Is it reasonable to expect boys and girls during this entire six years' period to be able to make their own decisions as to the causes to which their money is to go?

(Let the discussion bring out the point that even though some decisions may be made that seem unwise to the adult leaders, it is better to permit such unwise decisions than to deprive boys and girls of the educational values involved in self-determination. Emphasize also the possibility of indirect guidance through the instructional program.)

(3) The high-school age (senior department):

Young people of this age are, or ought to be, members of the church. As such they ought to support the church, their own institution, and its regular budget for missionary and benevolence enterprises. They should, therefore, be given regular church envelopes, and expected to make pledges according to their ability toward the local and more distant work of the church. Even though they may not be church members, they should be asked for this pledge since they have a vital connection with the church through its school.

(Discuss in a preliminary way the point of view suggested, giving consideration to opposing opinions as well. This topic will be discussed further in Study 9.

Discuss the necessity under such a scheme for a careful course of instruction, early in this period, covering the work and world-program of the church.

Discuss the advisability of having only one offering on Sunday for this age, instead of one at the church-school session and another at the church service.)

(4) Young people and adults:

(Discuss the policy of having these groups make their offerings through the regular church channels alone, thus eliminating the second Sunday-morning offering, and making instruction and service the functions of the church school.)

CONCLUSION

In training children and young people in the church's program of world-friendship and service, the giving of money should never be regarded as an end. It is simply a means. Money is not the great objective. The great objective is the development of personalities intelligently committed to the world-tasks of the church, with the ability to share effectively in the accomplishment of those tasks. The program of giving in the church school serves chiefly as an aid in developing such personalities.

ASSIGNMENT

Have each member of the class bring in three lists:

1. Possible forms of service that children and young people might perform for this church or church school.

2. Possible forms of service that children and young people of this church school might do for this community.

3. Possible forms of service that children and young people of this church school might do for the world.

Readings on This Lesson

Burton, E. D., and Mathews, S. *Principles and Ideals for the Sunday School*, Part II, chap. vi. University of Chicago Press, 1903.

Hutchins, W. Norman. *Graded Social Service for the Sunday School*, chap. v. University of Chicago Press, 1914.

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STUDY 4

A PROGRAM OF SERVICE AND ACTIVITY

Aim of This Lesson

To consider the purpose and value of a program of service; the methods by which such a program may be developed; and the elements that may be included appropriately in a service program for this church.

Approach

Question: What lines of service has this church school undertaken during the past year, other than money gifts, for causes near at hand or far away? (This question may be confined to some particular department rather than being applied to the whole school, if that seems desirable. List the chief lines of activity mentioned.)

Question: In what way has the instructional program been related to this program of service? Have they gone hand in hand, or has one come as a result of the other, or have the two been altogether separate and unrelated?

Question: In what way has the giving program been related to this program of service?

Personal service, the giving of money, and instruction should be linked closely together in a single program. Money should be given for causes about which people are intelligent, and personal service should follow the gifts of money.

In this lesson on service we are considering the third of these three essential and related elements in a program of world-friendship.

Presentation

1. *The scope of a program of service*

If our aim is to train for the world-outlook and to develop the attitude of friendliness toward all people, regardless of age, or race, or condition, the service program of the church or of its school should know no geographical boundaries.

Experience has shown that a school can think of its service program in no better way than:

a) Service for our church.

b) Service for our community.

c) Service for the world.

(The third point above may be subdivided into service for our nation, and service for the world, if such a division is considered more desirable.

Discuss the question of accepting such a division. Discuss also the question of accepting the point of view that the members of the church school, through their various departments, ought to engage in specific service activities for the local church, the local community, and the larger world.)

2. *The value of a program of service*

(Consider some simple piece of community service, such as any class or department might undertake, e.g., folding bandages or pads for the local hospital.)

Question: Wherein does the value of such service lie?

(The discussion will of course bring out the value of this piece of work for the inmates of the hospital. Nothing

should be undertaken as service that does not have actual and genuine value for the cause which is being helped.

The discussion should also lay emphasis upon the value of this activity for those who are doing the work. Such values as these may be suggested:

a) The development of skill along a certain particular line.

b) The development of friendly interest in, and concern for, others in need. This attitude of friendliness for others comes more definitely as a result of activity on behalf of those others than from any other cause.

c) The desire for a deeper knowledge and understanding of certain areas of life that previously have been but slightly known.

d) The beginning of a habit of real concern for community needs [or in the case of other illustrations that might be used, for world-needs, or for the needs of the local church].)

Question: In the development of a service program in the church school, which consideration is more important: that the cause be helped or the participant benefited?

(Test the value of elements in your service program by your answer to this question.)

Question: How can a patronizing spirit on the part of the helpers be avoided?

3. *The method of developing a service program*

a) Each church must have its own program. Churches themselves differ; their needs, therefore, differ. Communities also have different interests and needs. Our outlook upon the world and our consequent interpretation of the chief needs of the outside world will also vary. There can therefore be no standardized service program.

b) The service program of a church or of its school must be thoroughly graded; lines of activity must be adapted to the age and development of those who are to perform the service.

c) While being definite as to actual tasks and pieces of work, the program must never be regarded as permanently fixed. As new needs appear, and as the personnel of each psychological group changes, the content of the program will change. It will still, however, be definite.

d) Begin by making a study of the needs of the local church that can be met by the personal service of groups of individuals.

(Call for the first list in the assignment for today's lesson: Possible forms of service that children and young people may perform for this church or church school. List them all on the blackboard, e.g.)

Making the room more attractive.

Taking old people to church.

Delivering church leaflets Saturday or Sunday afternoons.

Making and posting appropriate charts.

Etc.

e) Make a study of the needs of the community that might be met by a service program of the church school.

(Call for the second list in the assignment for today's lesson: Possible forms of service for this community. Write on the blackboard the items given, e.g.)

Visiting the local hospital.

Reading to the blind.

Collecting and taking pictures to the county home.

Visiting and singing to shut-ins.

Selling Christmas seals.

Returning church-school papers for further use.

Various forms of help at home.

Etc.

f) Make a study of the world-needs that a program of personal service might help to meet.

(Call for the third list in the assignment for today: Possible forms of service for the world. Write on the backboard such items as are suggested, e.g.)

Scrapbooks for children.

Post cards to people of other lands.

Letters to missionaries.

A summer Christmas box.

Friendly correspondence with children in southern mountain schools.

Etc.

g) Each age-group, as a whole or through its representatives or leaders, ought to choose a certain specific line of service for the church, the community, and the world (or for one of these at a time) as its own, for a definite period of time, according to the general policy of the school. Such suggestions as have been made in this class may prove helpful to a group in reaching its service aims.

(Discuss the danger of attempting too many lines of activity.

Discuss the field for choice to be found in the instructional program and in the causes to which money gifts are made. Recall the importance that has already been placed upon linking together instruction, giving, and service.)

4. *Carrying out the service program*

Question: What is the value in having a group visualize its service aims?

(Discuss the place of charts. Some groups have found value in keeping before themselves their service aims for the year, and also as the year progresses in charting their achievements along these lines.)

5. *The relation of worship to the program of service*

Prayer strengthens personal effort. It helps to consecrate one more wholly to his cause. Sincere prayer also follows one's deepest interests. Worthwhile activities, therefore, give a basis for genuine worship.

A program of service will give material for the enrichment of a department's worship period. The worship period, moreover, will develop strength and desire for the carrying out of such a program.

Conclusion

A church-school program of service must be big enough to include in its purview any need in any quarter of the globe which the personal efforts of some in that school can meet. It must be com-

prehensive enough to enlist the efforts of every member of the school from the youngest to the oldest. It must be tested primarily by its effect upon the participants, in their attitudes and habits that have to do with the world-friendship ideal.

ASSIGNMENT

Study the methods employed by your denomination to do its co-operative work of missions and benevolences. Know the names of the various boards, their fields of operation, and lines of activity.

What denominational agencies assist the church school in developing a program of world-wide Christian service, and in what ways do they assist?

READINGS ON THIS LESSON

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Cope, Henry F. *Principles of Christian Service.* Judson Press, 1921.

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Hartshorne, Hugh. *Manual for Training in Worship.* Charles Scribner's Sons, 1915.

Hutchins, W. Norman. *Graded Social Service for the Sunday School.* University of Chicago Press, 1914.

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STUDY 5

THE DENOMINATIONAL PROGRAM AND DENOMINATIONAL HELPS

AIM OF THIS LESSON

To give instruction in the denomination's program of world-friendship, and in the methods by which it attempts to carry out that program.

APPROACH

In order to develop a satisfactory program of world-service and world-friendship in the local church, and to do so intelligently, we must enter sympathetically into the efforts of others who have had the same great end in view. Naturally we begin with our own group, our own religious denomination, and consider what its program of world-service has been; we must know what our churches working co-operatively have sought to do for others; we must also be familiar with the best methods which our denominational leaders have been able to devise for the training of children and young people in the world-outlook. Their suggestions are gathered from all possible sources, and are available for the help of any local church.

In our previous studies, we have considered in a general way the essential elements in a program

of world-friendship. Before attempting to build this program in detail for each age-group in the church school, we ought to study our own denominational machinery, and to consider what contributions it may be able to make to our task of program making, either in content or in method.

PRESENTATION

1. *The denominational machinery for carrying on the work of missions and benevolence*

(On the basis of the first assignment given in the last lesson, work out with the class a list of the denominational agencies at work

(1) Outside the United States.

(2) In spreading Christianity in remote sections of the United States.

(3) Among foreigners in this country.

(4) Among backward peoples in this country.

(5) In church-building enterprises.

(6) In the establishment of Sunday schools and the expansion of church-school work.

(7) In educational work in this country.

(8) In homes for orphans, the aged, etc.

(9) In other forms of relief work.

(10) In other social service activities.

(11) In other forms of work not included under any of the foregoing heads.

Taking this list of agencies, continue the discussion by noting after each name

(1) The amount of the budget on which it operates.

(2) The number of workers employed.

(3) The chief lines of work carried on.

(4) The paper, magazine, or other publication that describes the work of that particular agency.)

2. *The denominational machinery for helping to train in the world-outlook and in world-service*

(On the basis of the second assignment given at the last lesson, secure the names of your own denominational agencies charged with the responsibility of assisting the church schools in developing programs of world-wide Christian service.

For the benefit of leaders who do not know whom to address to secure available denominational help in working out their local church programs, the names of agencies and their addresses are herewith given for fourteen of the denominations.)[1]

Baptist (Northern): Department of Missionary Education, Northern Baptist Board of Promotion, 276 Fifth Avenue, New York.

Brethren: General Sunday School Board, Church of the Brethren, Elgin, Illinois.

Christian: Department of Home Missions or Department of Foreign Missions, Christian Church, Christian Publishing Association Building, Dayton, Ohio.

Congregational: Department of Missionary Education, Congregational Education Society, 14 Beacon Street, Boston, Massachusetts.

Disciples of Christ: Department of Missionary Education, United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

Methodist Episcopal: Department of Education, Commission on Conservation and Advance, Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois.

[1] These addresses are furnished through the courtesy of the Missionary Education Movement.

Methodist Episcopal, South: Educational Secretary, Board of Missions, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tennessee.

Presbyterian Church in United States of America: Educational Secretary Board of Home Missions or Educational Secretary Board of Foreign Missions, Presbyterian Church in United States of America, 156 Fifth Avenue, New York.

Executive Committee of Home Missions, Presbyterian Church in United States of America, 1522 Hurt Building, Atlanta, Georgia.

Educational Secretary, Executive Committee of Foreign Missions, Presbyterian Church in United States of America, Post Office Box 330, Nashville, Tennessee.

Protestant Episcopal: Educational Secretary, Department of Missions, Protestant Episcopal Church, 281 Fourth Avenue, New York.

Reformed Church in America: Board of Foreign Missions or Board of Domestic Missions, Reformed Church in America, 25 East Twenty-second Street, New York.

Reformed Church in the United States: Director of Missionary Education, Reformed Church in the United States, Fifteenth and Race streets, Philadelphia, Pennsylvania.

United Brethren: Educational Secretary, Home Mission Board, United Brethren Church, 1211 United Brethren Building, Dayton, Ohio.

United Lutheran: Foreign Mission Board, United Lutheran Church, 601 Cathedral Street, Baltimore, Maryland.

United Presbyterian: Board of Home Missions, United Presbyterian Church, 209 Ninth Street, Pittsburgh, Pennsylvania.

Board of Foreign Missions, United Presbyterian Church, 200 North Fifteenth Street, Philadelphia, Pennsylvania.

(Either by a report from a member or by a statement from the leader, give to the class an outline of the suggestions made by your own denominational agency, and the way in which it can assist the local school.)

Question: How would you criticize your denominational program?

3. *This church and the denominational program*

(1) As a part of the larger group each church must feel that its denominational program is its own. In an indirect way each church has some voice in the determination of whatever plans are adopted. The sense of obligation to conform to the denominational standards will vary according to the spirit and traditions of the group, but in everyone there must be some sense of loyalty to one's own agency and plan.

(State to what extent this church has had a part in the support of the various agencies listed under section 1.)

(2) Consider our church's relation to the suggestive program of our denominational agency for missionary education.

Question: In what ways does our church school now profit by its suggestions?

Question: In what other ways could our school adopt its suggestions to advantage?

Question: To what extent are its suggestions inappropriate for our own local situation?

APPLICATION

The leaders charged by this church with the religious education of children and young people

ought to be informed as to the denominational program for training in world-friendship and world-service, and ought to consider that program appreciatively and critically. Its adoption should be based upon its peculiar fitness to the local situation; and the rejection of any part of it should be the result of a deliberate judgment that some other procedure has greater educational value or is better adapted to the local needs.

ASSIGNMENT

Do not make more than one of the following assignments to a person:

1. Write briefly on the characteristics of the child four or five years of age, to be taken into consideration in building a world-friendship program for kindergarten children.

2. Write briefly on the characteristics of the child of the primary age which should be considered in the building of a world-friendship program for children of the first three grades.

3. Examine the course of study used in this school for the first-year kindergarten, and note how much of the material has value in developing the attitude of friendliness for others.

4–7. Make similar assignments for: second-year kindergarten; first-year primary; second-year primary; third-year primary.

READINGS ON THIS LESSON

Foreign Missions Year Book of North America. Published by the Committee of Reference and Counsel of the Foreign Mission Conference of North America, 25 Madison Avenue, New York.

World Survey, Interchurch World Movement of North America, two volumes. Interchurch Press, 1920.

Your own denominational yearbook including annual reports of missionary and benevolence activities.

Your own denominational program of missionary education.

STUDY 6

A PROGRAM FOR KINDERGARTEN AND PRIMARY PUPILS

Aim of This Lesson

To outline an appropriate program of training for the world-outlook for children four, five, six, seven, and eight years of age.

Approach

Our first five studies have served as a foundation for the more specific work which we begin with Study 6. In our former lessons we have considered certain basic principles, and in a general way the elements that are essential in the task of training in world-friendship.

The last five lessons of this course will be more specific. Building on our previous discussions as a foundation, we shall attempt to develop for each psychological group a program which our local church school may use in training its members in world-friendship and Christian service. In this session we shall begin to formulate that program, thinking of children of kindergarten age (about four and five) and of primary children (about six, seven, and eight years of age).

PRESENTATION

1. *The child*

The matter of prime consideration is not the cause that seems worthy of help. Neither is it the carrying out of some program that has seemed to some to have value. The first consideration is the need of the child, and that need we must discover from the child's nature. Let us consider briefly, therefore, the pupil of this age—the world in which he lives, and his nature and characteristics.

(Call for a report on the first topic assigned at the last session: The characteristics of the child of four or five to be considered in the building of a world-friendship program.

Be sure that the report or the discussion stresses the limited world of the child of four or five, confined to family, playmates, kindergarten, birds, trees, etc.

The report and discussion ought to emphasize also:

(1) Imitation.

(2) Imagination.

(3) The great activity of a child of this age.

(4) His interest in the specific and the individual rather than the general.

The natural deduction will be that his program should have in it a place for stories, concrete, personal, and full of action; and also an opportunity to play such stories in a simple, spontaneous way; and for other lines of activity as well.

Call for a report on the second topic assigned at the last session: The characteristics of the child of the primary age, which should be considered in the building of a program of world-friendship.

The report or the discussion that follows should bring out the fact that the world of this child is only slightly larger than that of the beginner, due to his school experience.

It should be stressed also that the child of six, seven, and eight:

(1) Continues to be imitative and active.

(2) Is more social, as indicated by his ability to play better in a group.

(3) Is interested, however, in individuals and in concrete problems rather than in groups or in general conditions.

(4) May be appealed to on the basis of reason with much more satisfactory response than has previously been possible.)

Question: In what ways may these characteristics prove suggestive to the program-maker?

2. *Developing a program for these ages*

(Call for *brief* reports on assignments 3–7 made at the last session, having to do with the material in the regular course of study now being used, which is of value in developing the attitude of friendliness.

If these reports indicate that the material is too limited, the matter should be referred to the church's religious education committee, or committee on curriculum, for careful consideration.)

Question: Ought the world-friendship and service ideal to be woven into the regular course of study, or ought it to be a separate and extra program?

(Undoubtedly it should be made a part of the regular curriculum. If this seems temporarily impossible, it ought to be introduced as an occasional lesson, or as the chief thought of the worship period. The additional time available through the plan of week-day instruction, or the expanded Sunday session, should make it easier to find ample time for this element in the regular curriculum.)

(1) Stories:

These are an essential part of the program. They may have to do with kindness in the home, to other people, to animals. They may have to do with child life in other parts of our country or in other lands. They ought to be concrete, vivid, and (especially with the kindergarten children) short.

Aside from such stories as are included in the regular courses of study, many others are available. The Missionary Education Movement makes valuable suggestions along this line from year to year. Its two sets of stories for 1921–22, for example, "Homes around the World" and "Young Americans," furnish the teacher with twelve good stories, each with a picture to illustrate it, having to do with child life in various places, and with instances of children who have been helpful in worthy enterprises.[1] Such a series might be made the basis of twelve projects during the year, the giving, service, and expressional work being closely related to the theme of the story.

(If the leader plans to present such a series of stories and pictures, he should arrange to secure them in advance so as to have them at this session of the class.)

(2) Playing the story:

Self-expression is an essential element in the learning process. It is an important method of

[1] Other good sources for appropriate stories are *The Mayflower Program Book*, and *The Second Year Mayflower Program Book*, by Perkins and Danielson.

instruction. The extreme activity of pupils of these ages, as well as the quality of imitation so noticeable during these years, unite to make the simple acting out of a story an appropriate form of expression. With children of these departments, dramatization must be very simple and thoroughly spontaneous. Plays with lines to be learned, and parts to be taken, have no place here whatever. The simple playing of the story in their own natural way, however, has in it real educational value for kindergarten children, and even more value for children of the primary age.

(3) Drawing:

Another form of expressional work, which may be used alternately with playing the story, is drawing.

Question: What is the relative value of having children color pictures illustrative of a story that has been told, and letting them express their conception of the story with pencil or crayons in their own original way?

Question: Is it possible for children as young as the kindergarten age to do what the latter alternative in the preceding question suggests?

The mere coloring of pictures is a useless pastime. It gives no opportunity for originality and calls for no particular initiative. A child takes delight in more freedom of action, and in pieces of work that are more really his own expression.

(4) Money-giving:

(Recall the principles agreed upon in Study 3 applicable to the financial program of these age-groups.)

As long as the pupils' attention is directed toward one particular interest, their gifts should be used for that purpose, and they should understand clearly what the purpose is for which their money is being used.

Question: Does this represent *our* present policy in these departments? If not, is it desirable and possible to adopt such a policy?

Children of this age should never be told that their gifts are being sent to a certain "board" or "society" or "association." Children think of concrete cases of need; they have a friendly interest in an Indian child, or a children's ward in a hospital, or a kindergarten child in Japan. "Board" machinery is of no concern to them.

Question: In some churches, children of this age are asked for two offerings each Sunday, one for the support of the school and the other for missions. From the standpoint of the child, what are the advantages and disadvantages of such a plan?

(Keep in mind the principle that the gifts of children should not be used for the support of the school. Consider also the bad psychology involved in thus dividing a child's interests at an age when he should have only one interest held before him at a time.)

(5) Personal service:

It may seem difficult in building a program for this age to include the element of personal service in a way that correlates it with the main project. It will not be easy to discover actual lines of service

activity in which these children may engage in behalf of a child in China, for example, aside from their gifts of money. Personal service in the home and for the church, however, can be stressed; and it can be related to the project as an opportunity to act for a *similar* cause or in a similar *spirit.*

(6) The place of charts and posters:

(Discuss the value of having a visualized record to represent the children's special interests, and the work that they have had a part in doing.)[1]

(7) Worship:

Question: How may the worship of these departments contribute to the end in view?

(Criticize the songs of your beginners' and primary departments. Criticize the prayers made in those departments as to length, simplicity, concreteness, and evident thought of the department's particular friendship project.)

CONCLUSION

During the years of early and middle childhood, we are doing elementary work. We are taking the child's small world and trying to suffuse it with the spirit of Christian friendliness. We are trying also to enlarge that world, so that he may include in his friendly outlook others whom he has

[1] See *Missionary Education in the Church School,* Congregational Education Society, p. 14; F. Beard, *Graded Missionary Education in the Church School,* p. 31 (*Our Chinese Friends; The Playground We Are Helping to Make;* etc.). These will prove suggestive to workers interested in making posters.

not seen. The program may not be comprehensive, but it must be psychologically sound. It is our responsibility to bring the child to the end of the primary department with as much of friendliness in his world-outlook as one of his years should exhibit.

ASSIGNMENT

Examine the courses of study used by this school, in the fourth, fifth, and sixth grades, and note the lessons of value in the development of a spirit of Christian friendliness in the junior pupils' outlook.

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Miller, Elizabeth E. (Elizabeth M. Lobingier). *The Dramatization of Bible Stories.* University of Chicago Press, 1918.

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STUDY 7

A PROGRAM FOR THE JUNIOR AGE

AIM OF THIS LESSON

To outline an appropriate program of training for the world-outlook for children of the fourth, fifth, and sixth grades.

APPROACH

In this study we are considering the junior department—children of approximately nine, ten, and eleven years of age. Before attempting to outline a program for this group, let us remind ourselves of certain characteristics of boys and girls of this age, of interest to the program-maker:

1. They read fairly well by the time they reach the fourth grade, and they thoroughly enjoy using this newly acquired ability. This interest and ability may be utilized and directed toward the purpose which we are now considering.

2. Junior pupils are exceedingly active. The program, therefore, should not be merely intellectual; it should have ample place for action. Because of their physical nature it is essential that they have things to do.

3. Their social interest is growing, due to a wider group experience in the school. The extreme

individualism of earlier childhood has passed. They are more ready to act in co-operation than heretofore.

4. During these years, children have a tremendous interest in persons who have achieved and who seem to exhibit in a marked degree the qualities that they admire. This natural hero-worship may be utilized to advantage in the task of training them toward the world-friendship ideal.

5. The collecting interest is strong during these years. Collections of stamps, coins, butterflies, bottle tops, etc., usually flourish at nine, or ten, or eleven. Perhaps this interest may be utilized to advantage by having boys and girls make collections of things that will give them an insight into other people's ways of living.

(In approaching the problem of this lesson by discussing the nature of the pupil, many teachers will want to make additions to the five points given above. These, however, may prove suggestive.)

PRESENTATION

1. *The time available for training in world-friendship*

(Discuss this topic as applicable to your own school, either as at present organized, or on the basis of some possible readjustment. Such views as these may be presented:)

a) The worship period, weekly or monthly, may be used for this purpose.

b) A week-day period may be used as part of some scheme of week-day instruction.

c) The Sunday session may be lengthened to give time for this purpose.

d) A special course along this line may be introduced as the regular curriculum for the summer period of three months.

e) The curriculum may be so changed that the world-friendship ideal becomes an integral part of it, taking its proper place along with other elements.

2. *The method of the program*

The year's program should consist of a few projects, each centering about the ideal of Christian friendliness. Every element in the program should be thoroughly correlated, and no element should be included that does not obviously contribute toward the working out of the chosen project.

(Give illustrations of appropriate projects, e.g., a project centering around a Kentucky mountain school; a project centering about a boys' school in China; etc.)

3. *Elements in the program*

We must advance beyond the point of using a number of isolated methods unrelated to one another, however good each may be in itself. As indicated above, all the elements in the program ought to be correlated, and all ought to contribute toward the working out of the one main project.

a) What the project is to be must first be decided:

Question: Who should make this decision?

(Note the values discussed in a previous lesson of allowing the boys and girls to make their own decisions. In democratically managed junior departments, which have had adequate instructional programs, children make and defend their own suggestions, and the departments decide by vote upon the causes to which they are to give their attention.)[1]

Question: How will this decision be related to the instructional program?

(Let the discussion emphasize the fact that intelligent decisions must be based upon knowledge, but that more careful instruction must follow the decision, as part of the working out of the project.)

b) The giving of money:

Question: Does the decision reached by the group, as indicated above, cover this element also?

(It must be understood that a decision to center the interest upon a certain cause is of course a decision to support that cause with gifts of money.)

c) Reading:

(In Study 2 it was suggested that the co-operation of the public library be secured in adding appropriate books for children of this age. Discuss ways in which the teacher may choose from these and other books, those appropriate to the project selected, and suggest them as reading for the

[1] An exception to this rule may be found in schools which have worked out their entire courses of study on the basis of certain projects determined in advance in the working out of the curriculum.

boys and girls. Discuss the appropriateness of occasional readings from books or magazines to the group as a whole.

Discuss the matter of securing from the children subscriptions for *Everyland*, or some other similar magazine. Such a magazine will furnish material along many lines, including, no doubt, the particular current interest of the department.)

d) The regular lesson period (if it is conducted as a unit in itself, unrelated to the project of the world-friendship program):

(Call for reports on the assignment made in the last lesson, relative to the lessons in the regular junior course of study of value in developing a world-friendship program.)

By means of illustrations and appropriate references, the resourceful teacher may make this period contribute to the friendship project in the mind of the group.

e) Dramatization:

Question: How can we be certain of finding plays relating to the project at hand when the number of good plays for children, emphasizing the world-friendship idea, is so limited?

(The discussion should emphasize the contrast stressed in Study 2 between the formal and informal methods of dramatization, and the fact that there is greater enjoyment and greater educational value derived from the informal method. That being the case, there need be no difficulty in securing—not the play—but the story out of which boys or girls may make their own play.)

As an illustration, consider this experience of a certain junior department: In an old number of

Everyland, for April, 1920, a simple story was found called "Mallie's Chanct," telling of the rare experience of a poor girl in the Kentucky mountains, through her touch with a mountain school supported by one of the denominations. The story was read to the girls of the group, and they themselves acted the different parts, thus making their own play. No better element could be found to contribute toward the working out of a project centering about the Kentucky mountain schools. This play, as made by the children, is given in full at the end of this study.

For the boys of that same department, the same copy of *Everyland* furnished a dramatic story of a missionary's experiences in the Philippines, "The Half-Bagani," appropriate for a project dealing with Christian friendliness among the Filipinos.[1]

One who looks with care will have little difficulty in finding suitable stories and incidents that can be used as a basis for dramatic expressional work.

f) A museum:

If an effort is made to collect articles indicating the ways of living of other people in whose lives the project centers, care should be taken to make

[1] For this story and the dramatization made from it by the children, see E. E. Miller, *Dramatization in the Church School* (Appendix).

provision for a place to keep such articles safely and permanently.

g) Service:

Question: What should determine the content of the service program for juniors?

(The discussion should lay emphasis upon such points as these)

(1) There should be personal service for those in whom the project centers.

(2) The advice of those who know such people should be sought in order to avoid gross mistakes otherwise inevitable. Some nationalities have color prejudices. Some attentions that would appeal to an American as helpful and friendly would be unappreciated by certain others. We must know the tastes, customs, and standards of those whom we would serve in a friendly way.

(3) What is done must be appropriate for a junior pupil to do.

(4) Along with service for an outside cause, service for one's home church or community is always appropriate.

h) Charts and notebooks:

As the project progresses, charts should be kept to form a permanent record of the work that has been done, and of the various elements entering into the program. The desirability of having pupils keep a complete record of their work in notebook form cannot be overestimated.

i) Worship:

Question: In what way may the worship of the department contribute toward the working out of the project?

4. *Length of time to be devoted to a single project*

Question: How long a time should a group continue to work at the same project?

(If they continue for only a few weeks or a month, there will not be time for adequate instruction nor for expressional work. At the other extreme, if they hold to the same project throughout the year, interest is likely to wane. Perhaps three or four projects a year will work out to best advantage. Are there any other advantages in having a number of different interests during the year?)

CONCLUSION

It is of the utmost importance that we correlate all the essential elements in the program, directing them toward the working out of a single project. Thus when the nature of that project has been determined, gifts of money will be devoted to that cause, appropriate reading suggestions will be made and instruction given to the same end, worship will be planned with that cause in mind, and various forms of suitable expressional work related to the same interest will be introduced.

ASSIGNMENT

Select a project suitable for the junior high school age (intermediate department) and outline a program for working it out.

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MALLIE'S CHANCT

[This little play, based upon a story of the same name, appearing in *Everyland* for April, 1920, was worked out by a group of girls of the junior department, as already indicated in this study. It is presented here in the form in which the children made it.]

ACT I

[*Kitchen of* MALLIE'S *house among the mountain whites.* MOTHER *is sitting at table in the center at the back of the stage, peeling potatoes.* MALLIE *is standing at the door sadly looking down the trail.* FATHER *lies in bed at left, groaning.* ROB *is whittling a stick.* ROSIE *is playing with a broken doll.* SALLIE *is helping* MOTHER. JOE *is building with sticks.*]

Mother: Mallie, Mallie, do come in here. Ever since you heard of them wimmuns from the mission school you been lookin' down that trail. There's hundreds of chillun asked afore you did.

Mallie: [*Sadly turning to her* MOTHER, *then looking down once more. Her face suddenly brightens up, and she runs in to her* MOTHER *excitedly.*] Oh, but the wimmuns is a comin', Ma; they is a comin'. [*She looks around.*] And oh, how dirty our floor looks.

Mother: You chillun hustle around, an' clean the house up. Joe, you run an' get a pail of water, so I can wash the chillun's faces. Rob, you sweep the floor. [*All hurry around, and* JOE *brings in a pail of water.* MOTHER *washes their faces with a rag.*]

Mallie: Oh, hurry, Mother, the wimmuns is almost here! [*All* CHILDREN *come to the door.*] Oh, hello, I'm glad you came. I've been waiting for a long time for you. [*Offers chair.*]

First Woman: We've tried in every way to get a message to you, Mallie, and could not succeed. But now we have come ourselves to take you back to the school with us.

Mallie: Oh, Ma, can I go?

Mother: [*Sighs.*] Well, I don't know.

Father: No, Mallie can't go. She has to help plant the crops in the spring.

Mallie: Oh, please let me go. As Ma said, it will be one less mouth to feed.

Father: Well, if you wimmuns will promise to bring her back in the spring, I reckon we can spare her now.

First Woman: Oh, no, Mallie can't come back in the spring. We don't let even the boys go then, because that is the time of our examinations.

Second Woman: Mallie could work on Saturdays and play time, and send the money home. You can hire someone with it, to do the work, and then Mallie can stay at school.

Father: Well, I reckon that would be all right.

Mother: Yes, I think you'd better go, Mallie. It will be better for you. Ask the wimmuns if they want something to eat.

Mallie: Won't you have something to eat?

First Woman: Oh, no, thank you, Mallie. We brought our lunch along so we could start right back, because the trail is so slippery.

Second Woman: Are you ready to come with us, Mallie? We must get started.

Mallie: Yes. Good-bye, Ma and Pa.

Mother: Good-bye, Mallie.

Father: Good-bye.

Children: Good-bye, Mallie.

[MALLIE *and* WOMEN *go out.*]

ACT II

[MALLIE'S *home.* MOTHER *is sitting by the fire, crying.* CHILDREN *are sitting on the floor around her.* SALLIE *gets up and looks sadly out of the door.*]

Sallie: Oh, somebody's a comin' up the trail. I wonder who it is.

Rosie: Maybe it's Mallie!

Sallie: Why yes, it is! But she's got a funny lookin' dress on, and a hat on her head. [CHILDREN *run to the door and look out.*]

Children: Hello, Mallie!

Mallie: Hello, everybody. Hello, Mother.

Mother: Hello, Mallie. [*Sadly.*]

Mallie: Why, what's the matter, Ma? Where's the baby? [*Looking around.*]

Mother: Oh, she took to ailin' and a cryin', and she just pined away last Saturday. We tried to get a doctor, but they knowed we couldn't pay anything, and they wouldn't come up here just for a baby.

Mallie: [*Cries.*] But where's Pa? [*Looking around.*] Did he die too?

Mother: Oh no, he didn't die. That moonshiner, Jake Carter, was here. I came in here after buryin' the baby, and there was Pa, a sittin' up in bed with Jake Carter, and when Pa seen me he 'lowed as how his back was better. An' then Jake Carter said he was a goin' to get Pa a job, an' I told Pa, "Don't you have anything to do with that Jake Carter, or else you can have no more dealings with me." Then Pa says, "You an' the chilluns have always been a millstone around my neck." An' then I says, says I, "Well, drop the millstone," an' Pa he slid right out o' bed, an' into his clothes, an' the two scuffed out o' the door. An' I screeched after him, "Don't you never let me see you around here again."

Mallie: Well, perhaps it's all right.

Sallie: Where'd you get that dress? It's all short an' cut off.

Rosie: An' where'd you get that ribbon with the flowers on it?

Mallie: The mission wimmuns gave it to me. Oh, the school was so pretty, with grass, and flowers, and everything. At night we didn't have to go to bed as early as we do here, because you just pushed a button in the wall, and it got all light as day. And the water came out of a pipe, and it wasn't cold; it was hot. You know, the first day, I ate so different from the other girls. I ate like this ———, and they ate like this ———, and didn't grab. And just look, they gave me lots of seed to make a garden with. [*Pulls package from pocket.*] And I want you to help me.

Rob: I'll help you!

Others: And I will too.

Mallie: All right; and I can cook and sew, and ———.

[*A stamp is heard at the door.*]

Mother: Who's that?

Children: Why, it's Pa.

Father: Can I come back, Ma? I found that Jake Carter and his still wasn't what I thought they was. I got tired of it, an' I says, I'm goin' back an' stick by the chillun an' you, if you'd let me; an' I'll work, if you let me come back.

Mallie: Oh, yes, you can help me plant the garden; and we'll fix our house all up nice like the mission wimmuns said we could. We need you to help us.

Mother: Yes, I guess we do need you, Pa, and I'm glad if you will work. Mallie, it'll be you that will have saved us from starving this year.

Mallie: Oh, no, it's you an' Pa, because you let me go. Just think, what if I never would of had the chanct! But now we'll all work all summer real hard, and then I'll go back to school next year, and send you the money I earn, and we'll all be so happy!

Sallie: I wisht I'd have a chanct like Mallie!

Children: Yes, an' so do I!

Mallie: Perhaps you will some day.

STUDY 8

A PROGRAM FOR THE JUNIOR HIGH SCHOOL AGE

AIM OF THIS LESSON

To outline an appropriate program of training for the world-outlook, for boys and girls of the seventh, eighth, and ninth grades.

APPROACH

If during the kindergarten, primary, and junior years, a child has been carefully trained in the practice of Christian friendliness and an appreciative understanding of the lives of others, he may be expected to enter the intermediate or junior high school department with some adequate sense of the mission of the church. As a participant he has observed the church's constant work for and interest in others. Whether consciously or unconsciously, he has come to feel that the church is a "going" institution, dedicated to the task of a friendly society throughout the world.

It is of the utmost importance that the child should come to early adolescence with this point of view toward the church. He is entering upon the period recognized as the normal time for entering its membership; and that attitude toward the

church will increase the likelihood of his wanting to be identified with it. He may have many motives for so deciding; it is important, however, that one of those motives should be this sense of wanting to be fully identified with an institution actually engaged in service for others, actually practicing world-friendship. Those who commit themselves to the church with that as one of their reasons are not likely to be idlers in the church, nor are they likely to be drawn away from the church at some slight provocation.

An adequate program of training in world-friendship and service should, therefore, bring one into the junior high school age with a good foundation for membership in the church.

How shall that program of training be continued through this next period of early adolescence?

PRESENTATION

1. *Early adolescence*

Question: Why may this period (about twelve, thirteen, and fourteen) be regarded as a time of peril?

(Note the rather extreme self-consciousness of this age; the struggle for independence; and the dangers arising out of the physical nature of adolescence.)

Question: Why may this period be regarded as a time of great opportunity?

(Note the fact that by its nature early adolescence is a time of enlarging social vision, appropriate for a vital program of service. It is the normal time for young people to enter upon church membership. which they should do in

large measure from motives of Christian social service. It is a time of independence and self-assertion, which if rightly guided may became elements in genuine Christian leadership.)

2. *An appropriate program*

(Call for some of the reports on the assignment given in the last lesson: Select a suitable project for the junior high school age, and outline a program for working it out.

Discuss the *projects selected* on the basis of such questions as the following:

Is this likely to prove of interest to boys and girls of this age?

Will studying about this cause and working for it prove actually beneficial to this group?

Will it be easy to secure material for the working out of the project in the various ways in which it may be worked out?

Does the cause possess merit in itself, so that gifts made to it, or service rendered for it, have a basis in actual need?

Discuss some of the *programs* outlined by the class members. Criticize them constructively on the basis of such questions as these:

Does each element in the program contribute toward the working out of the project?

Are all the elements in the program thoroughly correlated so that each bears a consistent relation to every other?

Is every element suitable for the age-group for which it is designed?

Is there any reason why any part of this program is inappropriate in this particular church?

Does the program give ample room for the pupils' initiative?

Does it give sufficient opportunity for self-determination?

Does it include elements of activity and self-expression?

Does the plan include training in the management and giving of money?

Does the program make adequate provision for the acquiring of useful knowledge?

How is this program likely to develop in boys and girls the attitude of friendliness? Friendliness toward whom?)

Let us discuss the important elements in the program for the intermediate department:

(1) The financial support of the cause chosen:

Question: Can this be made an opportunity for training in the management and giving of money? If so, in what ways?

(The majority of families have now adopted the plan of giving regular allowances to children by the time they have reached this age. This is much to be desired, and if the church has contacts with the home so that it can easily make suggestions to parents, it would do well to advise this course.

Gifts of the boys and girls of this department may in this way be actually their own. Some church schools have a rule against receiving any money from children of this age unless they have earned it or taken it from their regular allowances. Training in stewardship must include as the first item the practice of giving money which is one's own to do with as one will.

Training in giving implies intelligent giving; one must know of the cause to which one gives, and make the contribution because of a belief in the worthiness of the cause. A correlated instructional program is therefore necessary.)

Regularity in giving must become the custom of the group, so that there is a conscience in the matter of regular gifts each week.

The training program ought also to develop the habit of proportionate giving, even though no one but the individual concerned attempts to fix the proportion. As children's allowances increase, the amounts they give to religious and benevolence causes should increase; and unless that is their habit, there has been a faulty element in their training program.

(2) Instructional elements in the program:

(Call attention to the splendid biographical material along the lines of missions and world-service to be found in many of the courses of study for the junior high school age.

Discuss ways in which the walls of an intermediate departmental or classroom may be decorated so as to contribute to the instructional part of the program.

Discuss dramatic work for pupils of this age; the principles suggested in the last lesson are equally appropriate for the junior high school department.

Discuss the place of readings and reports on themes germane to the departmental project.)

(3) Personal service:

Question: Aside from the values to be derived from service activities in general, as discussed in the fourth lesson, does the early adolescent age derive any special benefits from such lines of activity?

(The discussion may bring out as a genuine danger of this period a frequent tendency to too much introspection. Many organizations aggravate the situation by developing

programs that give large place to introspection. The best antidote to that tendency is activity; those who are busy in Christian service are not likely to suffer from an unwholesome amount of introspection.

Discuss the value of charts indicating service aims and service achievements, for church, community, and world; or for as many of those three as come within the scope of the group's aims in service.

Discuss the time best suited for the group to engage in service activities. Many groups find it desirable to have a weekly or bi-weekly meeting for recreational, expressional, and service activities, according to a schedule agreed upon by the group.)

(4) Departmental worship:

Question: How may the junior high school period of worship and expression contribute to the working out of a missionary project?

3. A Practical Problem

Question: What parts of this program can best be carried out by boys and girls working together as a single group, and what parts can best be carried out by boys and girls working as separate groups?

Conclusion

Intermediate pupils should center their attention upon three or four projects during the year, each carrying the idea of need, service, and friendship. There should be some variety in the geographical location of these interests, ranging perhaps from the local community to some remote part of the world; in this way the pupils will

receive best results. The complete program of service, instruction, giving, and worship should appear as a single program, each element contributing toward the working out of the main project.

ASSIGNMENT

(Make *one* of the following assignments to each of three members or groups of members of the class.)

1. From the records, find out how many who passed out of the senior or high-school department last year were church members.

2. From the records, find out what proportion of those now in your senior or high-school department of the church school are members of the church.

3. Write briefly on the subject: "Should Our High-School Department Support the Benevolence Program of the Local Church, or Ought It to Be Free to Determine What Causes It Will Support?"

READINGS ON THIS LESSON

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STUDY 9

A PROGRAM FOR THE HIGH-SCHOOL AGE

AIM OF THIS LESSON

To outline an appropriate program of training for the world-outlook for young people of the last three high-school years, approximately fifteen, sixteen, and seventeen years of age.

APPROACH

With this lesson we come to a consideration of a suitable program for the high-school or senior department. This includes young people of the period of middle adolescence, approximately fifteen, sixteen, and seventeen years of age.

Every member of this department is or ought to be a member of the church. Perhaps very few churches have the experience of actually enrolling as their members 100 per cent of their senior-department constituency. The actual, however, is not the ideal; they should be members of the church. When we lay plans for this group, therefore, we are planning for the needs of young church members.

(Call for reports on the first two assignments made at the last class meeting, having to do with the percentage of church members in our own senior department, [1] considering the department as a whole, and [2] at the time of

graduation from the department. These figures may prove suggestive for purposes other than the one now before us.)

Even those who are not actually members of this church have a vital connection with it through its school. It is not inappropriate, therefore, even in these latter cases, to plan a program for young church members, for even those who are not yet on the church roll must feel a vital connection with the church and regard it as to all practical purposes their own.

PRESENTATION

1. *The primary problem*

(Call for one or two of the brief papers asked for in the last assignment, discussing this problem: "Should Our Senior Department Support the Benevolence Program of the Local Church or Should It Be Free to Determine What Causes It Is to Support?")

The method employed in the building of the program will be determined by our answer to this preliminary question. Consider the arguments for each of the two viewpoints.

(Discuss the suggestion that the senior department continue the plan to which its members have been accustomed in the junior and intermediate departments, viz., that of deciding upon their own projects and determining to what needy causes their own service and financial help shall be given. In this discussion full weight should be given to the values involved in allowing young people to make their own choices, and in a policy of initiative and self-determination.

Discuss the suggestion that the senior department as a matter of course support the local church's missionary and benevolence program. In defending this position emphasis should be laid upon such points as these)

a) As a group of young church members, it is logical to expect these young people to carry on the work of their own organization. The more opportunity they are given to participate in the work and program of the church, the more will they feel the church to be their own institution, and the more will they feel themselves to be members who really count.

b) For some years these young people have been thinking of specific interests, isolated causes. The time must come when they shall think in a more comprehensive way of the church's total program, in the local community, in various parts of the country, and in remote parts of the world. If the senior department's project is the total missionary and benevolence program of the church, its members will have the opportunity of getting that comprehensive view.

c) The appropriate time for careful instruction in the work of the church, its place in the community, its service for the outside world, and the essential machinery for carrying on its program is during this period. It is the young church members who need such instruction. If our instructional program is to be thoroughly correlated with

other elements of the program, the group that receives such instruction should also give its money and personal service to the causes about which the instruction is given.

Question: On the basis of the papers read and the class discussion, which is the preferable policy for the high-school department of this church?

2. *A program for this department*

a) Instruction:

(1) A course on the church, its mission, its program, its machinery for carrying out its program.

Question: When ought such a course to be given? Is it feasible in our own church school to make that the regular course of study for one year of this department, or for a certain part of the year?

(If no satisfactory course is found, covering this ground, it will not be difficult to prepare a simple outline on "Our Church," by which the pupils may make a study of their own institution, its organization, its program, and the work it has a part in doing in the world.

Indicate the desirability of having such a course given at a time when the entire constituency may be reached. This would be impossible if a special time were chosen and attendance placed on a voluntary basis.)

Such a course will be found to be appropriate, whichever method, as discussed under point 1, may be followed.

(Note the value of certain other instructional courses designed for about this period, e.g., "The World, a Field for Christian Service," "The Conquering Christ," etc.)

(2) Debates: Not only are well-prepared debates of interest to an audience and valuable as training to the participants, but they serve as a valuable method of instruction for both debaters and hearers. Senior departments debate profitably on various aspects of the church's program, e.g., the relative need of its work in America and in foreign countries; the wisdom of aiding so generously in the denomination's benevolence program in view of pressing needs in the local church and community, etc.

(3) Plays and pageants:

(Compare the formal and informal methods of dramatization for pupils of this age. By this time young people have ceased to derive as much keen enjoyment from the process of making their own plays as they did when a little younger. The informal method of dramatization has also served as an educational basis for the adoption of a more formal method during the period of middle adolescence. At this age they are better able to enter into an appreciation of a prepared play or pageant than heretofore. There is therefore no good reason why prepared plays and pageants should not be used at this age if used with discretion. Special care should be taken to avoid those attempts at missionary dramatization that are devoid of real dramatic elements, but which consist largely of long moralizing speeches in dialogue form.)

(4) Reading: The task of obtaining an interested response to reading suggestions, of books or magazine articles appropriate to the department's world-friendship project, will be less difficult if

some of the suggestions have to do with books and articles in magazines not designated as "missionary," e.g., articles in the *National Geographic Magazine*, *Asia*, *Atlantic Monthly*, etc.

(Discuss methods of stimulating reading of this kind by reports on readings at departmental meetings, attempts to give suggestions related to school studies, methods of securing reading suggestions from members of the group, etc.)

b) The worship and expressional period:

Question: Ought pupils of this age to have such a period planned and conducted by themselves?

Question: How can their worship and expressional service be made to contribute toward the working out of their project? (Discuss this from the point of view of the prayers, readings, talks, and other elements of the program.)

c) Giving:

If the decision has been reached to continue the plan of selecting new projects from time to time, the offerings of the department must be applied to those causes. If, however, it has been decided to support the program of the church, each member of the high-school department should be given church envelopes as suggested in Study 3.

(Discuss the question raised in a preliminary way in Study 3, as to the advisability of having only one offering on Sunday from the high-school age, instead of one at the church school and another at the church service. Such a plan will emphasize the essential unity of the two services as parts of a single institution.)

Question: Is this the logical point to introduce for the first time the plan of making definite pledges toward the work of the church, both its local expenses and its missionary budget?

Question: With such a scheme as this adopted, how much place should there be in the senior department's program for special financial appeals to worthy causes?

d) Personal service:

If the program suggested is being followed, the range of the service activities ought to be as broad as the range of the church's interests.

(Call for suggestions of service activities appropriate for this group in this particular church, [1] for the local church; [2] for the community; [3] for the world.)

In order to achieve results of value, the group should set for itself definite aims along these lines, and have charts made to keep prominently before its members both the aims and the actual service accomplishments.

CONCLUSION

When pupils complete the work of the senior department, having followed some such program as that discussed, they will have been trained for the world-outlook for which the church stands—not by merely studying about the needs of the world and the church's program—but by actually participating in enterprises that tend to develop within them the attitude of friendliness.

ASSIGNMENT

1. Ascertain the number of families in the church that subscribe to (*a*) a religious paper; (*b*) a missionary paper or magazine; (*c*) a magazine that gives an appreciative understanding of other peoples. What per cent of the total number of families in the church is each of these figures?

2. Study your own church and bring in a statement indicating (*a*) what opportunities for mission study, friendly service, and an understanding of international conditions this church offers for young people, and how many avail themselves of them; (*b*) the same for the men of the church; (*c*) the same for the women of the church.

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STUDY 10

A PROGRAM FOR YOUNG PEOPLE AND ADULTS

AIM OF THIS LESSON

To suggest appropriate ways in which young people and adults may express their friendly attitude, and methods by which they may retain and intensify that attitude toward all humanity.

APPROACH

In this study the term "young people" will be used to refer to those in the period of later adolescence, from about eighteen to twenty-four years of age. The term "adults" will be used to refer to those who have passed beyond the age of twenty-four. It is impossible to draw a sharp line of distinction, and we must, therefore, often think of the two groups as one.

When people have reached this point in life, their concern for others, their missionary interest and activity, and their spirit of international friendship will be dependent upon their past training. Occasionally it happens that one whose training has been along quite different lines may in maturity develop into a real "world-Christian." Such cases, however, are exceptional. Here as

everywhere it is the early training that counts for the most.

When we come to consider young people and adults, therefore, our problem is not one of training, so that they may acquire a certain attitude and form certain habits. Our problem has to do with finding ways by which young people and adults will *retain* that attitude, *deepen* it, even in the face of disquieting experiences, assume a place of *leadership* in the church's program of friendliness, and *pass on* to the next generation an enrichment of their own heritage.

PRESENTATION

1. *The present situation in our own church*

(Call for a report on the first assignment made at the last session: the number and percentage of church families subscribing for [*a*] a religious paper, [*b*] a missionary paper or magazine, and [*c*] a magazine that gives an appreciative understanding of other peoples, e.g., *Asia*, *National Geographic Magazine*, etc.)

Question: Is this a satisfactory showing? Does it represent as large a proportion of our membership as should be represented?

The newspaper and magazine idea has become so completely a part of American life that it is not too much to expect every family vitally interested in the program of the church to subscribe for and receive (*a*) the denominational weekly paper, or some other equally good weekly religious

journal, and (*b*) a denominational missionary publication or a missionary journal of an interdenominational nature, such as the *International Review of Missions*, the *Missionary Review of the World*, or *Everyland*. (The last-named magazine is mentioned because many will feel that if they must choose between a magazine for adults and one primarily for children, the latter is to be preferred, since there is more likelihood of adults profiting from a children's magazine than there is of children receiving benefit from a magazine designed for adults.)

(Discuss plans for conducting such a magazine campaign.

Call for a report on the second assignment made at the last session, about the opportunities offered by the church to young people, men, and women along the line of information and service in the church's world-project.

The leader should have at hand such information as will make it possible to indicate [*a*] what proportion of our constituency of young people is being touched by this program; [*b*] what proportion of the men of the church is making any consistent study of the church's world-program, or doing any special service [aside from regular church contributions], to meet world-needs; [*c*] what proportion of the women of the church is engaged in study or service along these lines.)

The matter of first importance is that we become aware of the actual facts in our adult constituency. The situation as it is in these particulars will

indicate whether or not we need to be concerned about the success of this church's world-program.

In considering the program of our church, we must consider every agency. One of our most difficult tasks is to avoid duplication and overlapping. If the women of the church are engaged in studying the church's world-program through some organization or association that actually enlists them in large numbers, there is no need for the church school to inaugurate other duplicating courses. If the men of the church, on the other hand, are making no provision for instruction in the world-program of the church, through their brotherhood or other organization, by lectures, or discussions, or study, there is manifestly a need for the church school to include such courses for its men.

Question: Are the missionary meetings of this church, regardless of the organization under whose auspices they may be held, attended by the representative people of the church? Or by a certain select group? If the latter, what may be done to change the situation?

2. *How to retain and deepen the attitude of Christian friendliness during later adolescence and adulthood*

a) Young people and adults must keep up to date in their information as to the needs of the world and the church's efforts to meet those needs. The importance of the religious journal and mis-

sionary magazine in every home is therefore obvious.

b) The regular services of the church have their place in this program.

Question: Do the sermons in this church contribute to the desired end? What specific suggestions would you make to your minister?

c) Classes, open forums, discussions, debates, and lectures have value in reaching the end in view.

(Discuss the present needs of this church along these lines. A study and discussion of the work of such agencies as those mentioned in Study 2, under "types of knowledge" (9), should not be omitted. Consider how this group may utilize such agencies.)

d) Summer conferences are making a special contribution toward solving the problem of deepening in the church the attitude of Christian friendliness. Many of the denominations are conducting young people's conferences in various parts of the country; the Missionary Education Movement and other agencies do the same at convenient points. These conference places are among the beauty spots of the country, and no more ideal vacation point could be found than many of them. The wonderful fellowship of the group of active and earnest young people, the high caliber of the programs, the opportunity for intimate association with Christian leaders from near and far, the free outdoor life and wonderful recreational advantages combine to give

a young people's summer conference a charm that is altogether unique. Even one or two young people returning to the church after such an experience may infuse a new enthusiasm for the church's work at home and abroad into the entire young people's group, and thus into the life of the entire church.

(Brief statements from young people who have attended summer conferences will prove helpful at this point.)

e) The giving of money is an important factor.

Question: How can the giving of money to the local work of the church, and its outside interests, help one to retain one's attitude of Christian friendliness toward others?

f) It is of prime importance that we secure people's active service for the church, the community, and the church's friendly work in the outside world. While personal service may come as a result of interest in such a cause, it is more true to say that interest in such a cause and friendliness toward others will come as a result of active service. It is important, therefore, that we secure active participation in the tasks of the church.

(Discuss the possibility and desirability of enlisting more people in definite lines of responsibility, instead of giving many tasks to the few. Discuss this from three viewpoints: the work itself, the efficiency of "the few," and the welfare of those who should be enlisted in active service.)

g) The young people and adults of the church should feel a responsibility for training the oncoming generation in the church's program of world-friendship and service. Upon no other group can this responsibility rest. It is their privilege to train the boys and girls under the church's care in actions and habits of life that are Christian, in knowledge essential to the world-friendship program, and in the attitude of Christian friendliness toward all. The young people and men and women of the church who accept this responsibility will maintain and deepen their own concern for the welfare of others and for the friendly enterprises of the church throughout the world.

CONCLUSION

As in all life, so in the work of the church, the period of training is never at an end. A youthful world-vision may, with a narrowing experience, become warped to a middle-age provincialism. The church cannot end its period of training if it is to have a constituency committed permanently to the task of world-friendship. Well-nigh every church has its machinery of instruction, and prayer, and giving, and service, with this end in view; but the real problem before most of our churches is to present that machinery in so attractive and worthful a way that it will not appeal to some select,

esoteric group alone, but will actually make its impress upon the entire adult life of our congregations. Perhaps it is not too much to hope that when we have learned better how to train our boys and girls and young people in friendly Christian outlook upon the world, that vision will be less clouded in maturity.

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